





THE
Lady's New-years Gift:

OR,
ADVICE
TO A
DAUGHTER.

Under these following Heads: *For,*

*Religion,
Husband,
House and Fa-
mily.*

*Servants,
Behaviour and
Conversation,*

*Friendships,
Censure,
Vanity and
Affectation,*

*Pride,
Diversions,
Dancing.*

The Third Edition Corrected by the Original

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ADVICE

LICENSED,

Jan. 9
1687.

Rob. Midgley.

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Matthew Gillyflower.
James Partridge.

ADVERTISMENT

The following is a list of the
 names of the persons who
 were present at the meeting
 held at the residence of
 the Rev. Mr. [Name] on
 the [Date] at [Time]
 [List of names]
 [Signature]
 [Date]

motion; and the mind
is not to be moved

led by a dancing motion
we are of the church

Object of my love, as well
Lady's New-Years Gift

sometimes thrown into
O R,

happy in the world; that are
ADVISE

to the people of the world
TO A

DAUGHTER

the people of the world
INTRODUCTION

the more I see to much
Dear Daughter

the more I see to much
I find, that even our most

pleasing Thoughts will
be unquiet; they will be in

B motion

o *Advice to a Daughter.*

motion; and the *Mind* can have no rest whilst it is possess'd by a darling *Passion*. You are at present the chief Object of my *Care*, as well as of my *Kindness*, which sometimes throweth me into *Visions* of your being happy in the *World*, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I were struck at the prospect of *Danger*, to which a young *Woman* must be expos'd. By how much the more *Lively*, so much the more *Liable* you are to be hurt; as the finest *Plants* are soonest nipped by the *Frost*. Whilst you are play-
ing

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ing full of Innocence, the spiteful World will bite, except you are guarded by your *Caution*. Want of *Care* therefore, my dear Child, is never to be excus'd; since, as to this World, it hath the same effect as want of *Virtue*. Such an early sprouting Wit requireth to be so much the more sheltred by some *Rules*, like something strew'd on tender Flowers to preserve them from being blasted. You must take it well to be prun'd by so kind a Hand as that of a *Father*. There may be some bitterness in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go

B 2 down.

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down. Some inward resistance there will be, where *Power* and not *Choice* maketh us move; but when a *Father* layeth aside his *Authority*, and persuadeth only by his *Kindness*, you will never answer it to Good Nature, if it hath not weight with you.

A great part of what is said in the following *Discourse* may be above the present growth of your *Understanding*; but that becoming every day taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your *Mind* is quite form'd, that being the time in which it is most capable

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pable of receiving a Colour that will last when it is mix'd with it. Few things are well learnt, but by early *Precepts*: Those well infus'd, make them *Natural*; and we are never sure of retaining what is valuable, till by a continual *Habit* we have made it a Piece of us.

Whether my Skill can draw the Picture of a fine Woman, may be a Question; but it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will so far presume upon my Workmanship, as to undertake you shall not make an ill *Figure*. Give me so much Credit as to try, and I am sure that neither

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your Wishes nor mine shall
be disappointed.

RELIGION.

THe first thing to be
considered, is *Religion*:
It must be the chief Object
of your Thoughts, since it
would be a vain thing to
direct your *Behaviour* in the
World, and forget that which
you are to have towards him
who made it. In a strict
sense, it is the only thing
necessary: you must take it
into your *Mind*, and thence
throw it into your *Heart*,
where you are to embrace it
so.

so close, as never to lose the *Possession* of it. But then it is necessary to distinguish between the Reality and the Pretence. *Religion* doth not consist in believing the Legend of the *Nursery*, where Children with their *Milk* are fed with the Tales of Witches, Hobgoblins, Prophecies, and Miracles. We suck in so greedily these early *Mistakes*, that our riper Understanding hath much ado to cleanse our *Minds* from this kind of *Trash*: The Stories are so entertaining, that we do not only believe them, but relate them; which makes the discovery of the *Truth* somewhat grievous, when it makes us lose such a Field

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of Impertinence, where we might have diverted ourselves, besides the shame thrown upon us for having ever receiv'd them. This is making the *World a Feast*, and imputing to God Almighty, That the Province he assigneth to the Devil, is to play at Blind-mans-buff, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*; and hath right only to be call'd that kind of Devotion, of which, *Ignorance* is the undoubted *Mother*, without competition or dispute. These Mistakes are therefore to be left off with your Hanging-sleeves; and you ought to be as much out of countenance

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nance to be found with them about you, as to be seen playing with Babies, at an Age when other things are expected from you.

The next thing to be observ'd to you, is, That Religion doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extreme stirring at Church, one would swear the Worm in their Conscience made them so unquiet. Others will have such a Divided Face between a Devout Goggle and an Inviting Glance, that the unnatural Mixture maketh even their best Looks to be at that time ridiculous. These

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affected Appearances are ever suspected, like very strong Perfumes, which are generally thought no very good Symptoms in those that make use of them. Let your earnestness therefore be reserv'd for your *Closet*, where you may have God Almighty to your self: In *Publick* be still and calm, neither indecently *Careless*, or *Affected* in the other Extream.

It is not true Devotion, to put on an angry Zeal against those who may be of a differing Persuasion. *Partiality* to our selves makes us often mistake it for a *Duty*, to fall hard upon others in that case; and being push'd on with *Self-conceit*,

we

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we strike without mercy, believing that the *Wounds* we give are *Meritorious*, and that we are fighting God Almighty's Quarrel; when the truth is, we are only setting out our selves. Our *Devotion* too often breaketh out into that *Shape* which most agreeth with our particular Temper. The *Choleric* grow into a hardned Severity against all who dissent from them, snatch at all the Texts of Scripture that suit with their *Complexion*; and because God's Wrath was some time kindled, they conclude, That *Anger* is a Divine Vertue; and are so far from imagining that their ill-natur'd Zeal requirerh an *Apology*, that they

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they value themselves upon it; & triumph in it. *Others*, whose Nature is more Credulous than ordinary, admit no Bounds or Measures to it; they grow as proud of extending their *Faith*, as Princes are of enlarging their *Dominions*; not considering, that our *Faith*, like our Stomach, is capable of being over-charg'd; and that as the Last is destroy'd by taking in more than it can digest, so our *Reason* may be extinguish'd by oppressing it with the weight of too many strange things; especially if we are forbidden to chew what we are commanded to swallow. The *Melancholy* and the *Sullen* are apt to place a great part of their *Religion*

Religion in Dejected and Ill-humour'd Looks, putting on an unfociable Face, and declaiming against the Innocent Entertainments of *Life*, with as much sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Vizard*, there is seldom any thing real in it. No other thing is the better for being *Sour*; and it would be hard that *Religion* should be so, which is the best of things. In the mean time it may be said with truth, That this *surly* kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Examples* have done by infecting it.

Having

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Having told you, in these few Instances, to which many more might have been added, what is not true *Religion*; it is time to describe to you, what is so. The ordinary *Definitions* are no more like it, than the common Sign-posts are like the Princes they would represent; the unskilful *Dawbers* in all Ages have generally laid on such ill *Colours*, and drawn such harsh *Lines*, that the Beauty of it is not easily to be discover'd: They have put in all the forbidding Features that can be thought of; and in the first place, have made it an irreconcilable Enemy to *Nature*; when, in reality, they are not only *Friends*,
but

but *Twins*, born together at the same time; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and *unsophisticated Religion*: In stead of imposing unnecessary Burdens upon our *Nature*, it easeth us of the greater weight of our *Passions* and *Mistakes*: In stead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in too ourselves, who are the most severe Masters, whilst we are under the Usurpation of our *Appetites* let loose and unrestrain'd.

Religion is a chearful thing, so far from being always at
Cuffs

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Cuffs with *Good Humour*, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their unskilful part to give an ill *Relish* to it. A wise Epicure would be *Religious* for the sake of *Pleasure* : Good Sense is the Foundation of both ; and he is a *Bungler* who aimeth at true *Luxury*, but where they are joyn'd.

Religion is exalted *Reason*, refin'd and sifted from the grosser parts of it : It dwelleth in the upper Region of the *Mind*, where there are no *Clouds* or *Mists* to darken or offend it : It is both the Foundation and the Crown of all Vertues : it is
Morality

Morality improv'd and rais'd to its height, by being carried nearer *Heaven*, the only place where *Perfection* resideth. It cleanseth the *Understanding*, and brusheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made use of to support it; neither ought it to descend to the borrowing any *Argument* out of it self, since there we may find every thing that should invite us. If we were to be hired to *Religion*, it is able to out-bid the corrupted *World*, with all it can offer to us, being so much the *Richer* of the too in every thing where *Reason* is admitted.

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ted to be Judge of the Value. Since this is so, it is worth your pains to make *Religion* your choice, and not make use of it only as a *Refuge*.

There are Ladies, who finding by the too visible decay of their good Looks, that they can shine no more by that *Light*, put on the *Varnish* of an affected Devotion, to keep up some kind of Figure in the World; they take Sanctuary in the *Church*, where they are pursued by growing *Contempt*, which will not be stopt, but followeth them to the *Altar*: such late penitence is only a disguise for the tormenting grief of being no more handsom. That is the killing thought which draweth.

eth the sighs and tears, that appear outwardly to be applied to a better end.

There are many who have and *Aguish Devotion*, Hot and Cold Fits, long Intermiſſions, and violent Raptures; this unevenneſs is by all means to be avoided: let your method be a ſteady courſe of good *Life*, that may run like a ſmooth Stream, and be a perpetual Spring to furniſh to the continued *Exerciſe* of *Vertue*. Your *Devotion* may be earneſt, but it muſt be unconſtrained; and like other Duties, you muſt make it your *Pleaſure* too, or elſe it will have but very little efficacy. By this *Rule* you may beſt judge of your own Heart;

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Heart. Whilst these *Duties* are *Joy*, it is an Evidence of their being sincere; but when they are a *Penance*, it is a sign that your Nature maketh some resistance; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross Accidents of *Life*, your *Devotion* is not of the right *Standard*, there is too much *Allay* in it. That which is right and unnixt, taketh away the *Sting* of every thing that would trouble you: It is like a healing *Balm*, that extinguisheth the sharpness of the *Blood*; so this softneth and dissolveth the *Anguish* of the

the *Mind*. A devout *Mind* hath this Privilege, of being free from *Passion*, as some *Climates* are from all manner of venomous kind of *Creatures*; it will raise you above the little *Vexations* to which others for want of it, will be expos'd, and will bring you to a *Temper*, not of stupid *Indifference*, but of such a wise *Resignation*, that you may live in the *World*, so as it may hang about you like a loose *Garment*, and not tied too close to you.

Take heed of running into that common *Error*, of applying *God's* Judgments upon particular *Occasions*. Our *Weights* and *Measures* are not competent to make the *Distribution*

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tribution either of his *Mercy* or his *Justice*: He hath thrown a Veil over these things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them without his *Commis-sion*.

Asto your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the best in it self, and that the reason of staying in it upon that Ground is somewhat stronger for your *Sex*, than it will perhaps be allow'd to be for ours; in respect that the Voluminous Enquiries into the *Truth*, by Reading, are less expected from you. The *Best of Books* will be direction enough to you
not

not to change ; and whilst you are fix'd and sufficiently confirm'd in your own *Mind*, you'll do best to keep vain *Doubts* and *Scruples* at such a distance, that they may give you no disquiet. Let me recommend to you a Method of being rightly inform'd, which can never fail : it is in short this : Get *Understanding*, and practise *Vertue* ; and if you are so *Blessed* as to have these for your *Share* , it is not surer that there is a *God*, than it is, that by him all *Necessary Truths* will be revealed to you.

HUSBAND.

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And what is the best way to live with a
husband
may **HUSBAND.** *It is*

THAT which challen-
geth the next place in
your Thoughts, is, How to
live with a *Husband*. And
though that is so large a Word,
that few Rules can be fix'd to
it, which are unchangeable,
the *Methods* being as various
as the several *Temper*s of Men
to which they must be suited;
yet I cannot omit some *Gene-
ral Observations*, which, with
the help of your own, may
the better direct you in the
part of your Life upon
which your *Happiness* most
dependeth.

It

It is one of the Disadvantages belonging to your Sex, that young Women are seldom permitted to make their own *Choice*; their Friends Care and Experience are thought safer Guides to them, than their own *Fancies*; and their *Modesty* often forbiddeth them to refuse when their Parents recommend, though their *inward Consent* may not entirely go along with it: In this case there remaineth nothing for them to do, but to endeavour to make that ease which falleth to their *Lot*, and by a wise use of every thing they may dislike in a *Husband*, turn that by degrees to be very supportable,

C

which

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which, if neglected, might in
time beget an *insensibility*.
- You must first lay it down
for a Foundation in general,
That there is *Inequality* in the
Scales, and that for the bet-
ter Oeconomy of the World,
the Men, who were to be
the Law-givers, had the lar-
ger share of *Reason* bestow'd
upon them; by which means
your Sex is the better pre-
par'd for the *Compliance* that is
necessary for the better perfor-
mance of those *Duties* which
seem'd to be most properly
assign'd to it. This looks a
little uncourty at the first
appearance; but upon exa-
mination it will be found,
that *Nature* is so far from be-
ing unjust to you, that she
is

is partial on your side: She
 hath made you such large
Aments by other Advantages,
 for the seeming *Injustice* of
 the first Distribution, that
 the Right of Complaining is
 come over to our Sex; you
 have it in your power not
 only to free your selves, but
 to subdue your Masters, and
 without violence throw both
 their *Natural* and *Legal* *Arbitra-*
rity at your Feet. We are
 made of differing *Temper*,
 that our *Defects* might be
 mutually supplied: Your Sex
 wanteth our Reason for your
Conduct, and our Strength for
 your *Protection*: Ours want
 eth your Gentleness to soften,
 and to entertain us. The
 first part of our Life is a good

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deal of it subjected to you in the *Nursery*, where you Reign without Competition, and by that means have the advantage of giving the first *Impressions*; afterwards you have stronger Influences, which, well manag'd, have more force in your behalf, than all our *Priviledges* and *Jurisdictions* can pretend to have against you. You have more strength in your *Looks*, than we have in our *Laws*; and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws* of *Marriage*, run in a harsher stile towards your Sex. *Obeý* is an ungentle word, and less easie to be digested, by making

king such an unkind distinction in the Words of Contract, and ~~in~~ very unsuitable to the excess of *Good Manners*, that generally goes before it; besides, the *universality* of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the just Exception that lieth against the false measure of *general Equality*: it may be alledged by the *Council* retained by your Sex, as there is in all other Laws, an Appeal from the *Letter* to *Equity* in Cases that require it, It is as reasonable, that some *Court* of a larger *Jurisdiction* might

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be erected, where some Wives might resort and plead, especially, and in such Instances, where Nature is so kind, as to raise them above the level of their own Sex, that they might have *Relief*, and obtain a *Mitigation* in their own particular, of a Sentence which was given generally against *Woman-kind*.

The causes of *Separation* are now so very course, that few are *confident* enough to buy their *Liberty* at the price of having their *Modesty* so exposed, and for *disparity of Minds*; which above all other things requireth a *Remedy*, the *Laws* have made no provision; so little refin'd are numbers of *Men*, by whom

whom they are compild.
 This, and a great deal more
 might be said to give a co-
 lour to this Complaint; but
 the Answer is, in short, That
 the *Institution of Marriage* is
 too sacred to admit of a *Li-
 berty of Objection* to it; that
 the Supposition of your be-
 ing the weaker Sex, having
 without all doubt a good
 Foundation, maketh it rea-
 sonable to subject it to the
Masculine Dominion; that no
Rule can be so perfect, as not
 to admit some *Exceptions*; but
 the Law presumeth there
 would be so few found in
 this Case, who would have
 a sufficient Right to such a
 Privilege, that it is safer some
Injustice should be conniv'd

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at in a very few Instances, than to break into an Establishment, upon which the Order of Humane Society doth so much depend. You are therefore to make the best of what is *settled* by *Law* and Custom, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the weight of an *incurable Grievance*, you are to know, that by a *wise* and *dexterous* Conduct, it will be in your power to *relieve* your self from any thing that looketh like a disadvantage in it. For your better direction, I will give a hint of the most ordinary *Causes* of *Dissatisfaction* between Man and

and Wife, that you may be able by such a *Warning* to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your Husband's *Mistakes*, and to *prevent* your own.

First then, you are to consider, you live in a time which hath rendred some kind of *Frailties* so habitual, that they lay claim to large *Grains* of *Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the *Tyrant*, in distinguishing *partiality* for our selves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much gentler *Censure*. The Root

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and

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and Excuse of this Injustice is the Preservation of Families from any Mixture that may bring a Blemish to them: And whilst the Point of Honour continues to be so plac'd, it seems unavoidable to give your Sex the greater share of the Penalty. But if in this it lieth under any Disadvantage, you are more than recompens'd, by having the Honour of Families in your keeping. The Consideration so great a Trust must give you, maketh full amends; and this Power the World hath lodg'd in you, can hardly fail to restrain the Severity of an ill Husband, and to improve the Kindness and Esteem of a good one. This
being

being so, remember, That
 next to the danger of com-
 mitting the Fault your self,
 the greatest is that of seeing it
 in your Husband. Do not
 seem to look or hear that
 way: If he is a Man of
 Sense, he will reclaim him-
 self; the Folly of it, is of
 it self sufficient to cure him:
 If he is not so, he will be
 provok'd, but not reform'd.
 To expostulate in these Cases,
 looketh like declaring War,
 and preparing for Reprisals;
 which to a thinking Husband
 would be a dangerous Re-
 flexion. Besides, it is so course
 a Reason which will be af-
 fign'd for a Lady's too great
 Warmth upon such an occa-
 sion; that Modesty no less than
 Pru-

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Prudence ought to restrain her ; since such an undecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh her to it. But it is yet worse, and more unskilful, to *blaze* it in the World, expecting it should rise up in Arms to take her part ; Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning Feast* at that time ; and will continue to be the common Entertainment, till she is rescu'd by some *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods is so plain, that it doth not deserve

deserve the Pains of being laid open. Be assur'd, that in these Cases your *Discretion* and *Silence* will be the most prevailing *Reproof*; and an *affected Ignorance*, which is seldom a *Vertue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasy, there is no stronger Argument to perswade him not to be unjust to you. Besides, it will naturally make him more *yielding* in other things: And whether it be to *cover* or *redeem* his *Offence*, you may have the good Effect of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming, such a Behaviour at last

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last will intirely convert him.
There is nothing so glorious to
a Wife, as a Victory so gain'd:
A Man so reclaim'd, is for-
ever after subjected to her Vir-
tues; and her bearing for a
time, is more than rewarded
by a Triumph that will con-
tinue as long as her Life.

The next thing I will sup-
pose, is, That your Husband
may love Wine more than is
convenient. It will be grant-
ed, That though there are
Vices of a deeper dye, there
are none that have greater
Deformity than this, when
it is not restrain'd: But with
all this, the same Custom
which is the more to be la-
mented for its being so gene-
ral, should make it less un-
easie.

HUSBAND. 99

easie to every one in particular who is to suffer by the Effects of it : So that in the first place, it will be no new thing if you should have a Drunkard for your Husband ; and there is by too frequent Examples evidence enough, that such a thing may happen, and yet a Wife may live too without being miserable. Self-love dictateth aggravating words to every thing we feel ; Ruine and Misery are the Terms we apply to whatever we do not like, forgetting the Mixture allotted to us by the Condition of Humane Life, by which it is not intended we should be quite exempt from trouble. It is fair, if we can escape such

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such a Degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill taste of such things as are unwelcome to us. Every thing hath two Sides, and for our own ease we ought to direct our Thoughts to that which must be least liable to exception. To fall upon the *worst side* of a *Drunkard*, giveth so unpleasant a Prospect, that it is not possible to dwell upon it. Let us pass then to the more *favourable part*, as far as a *Wife* is concern'd in it. I am tempted to say (if the Irregularity of the Expression could in strictness be justified) That a *Wife* is to thank God her *Husband* hath
Faults.

Faults. Mark the seeming Paradox, my Dear, for your own Instruction, it being intended no further. A *Husband* without *Faults* is a dangerous Observer; he hath an Eye so piercing, and seeth every thing so plain, that it is expos'd to his full Censure; and though I will not doubt but that your *Vertue* will disappoint the sharpest Enquiries; yet few Women can bear the having all they say or do represented in the clear Glass of an Understanding without *Faults*. Nothing softneth the *Arrogance* of our Nature, like a Mixture of some *Frailties*; it is by them we are best told, that we must not strike too hard upon others, because we

our

our selves do so often deserve Blows: They pull our Rage by the Sleeve, and whisper Gentleness to us in our Censures, even when they are rightly applied. The *Faults* and *Passions* of *Husbands* bring them down to you, and make them content to live upon less unequal Terms, than Faultless Men would be willing to stoop to; so haughty is Mankind till humbled by common Weaknesses and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philosophers* and *Divines*; so that where the *Errors* of our Nature make
amends

amends for the *Disadvantages* of yours, it is more your part to make use of the *Benefits*, than to quarrel at the *Fault*.

Thus in case a *drunken Husband* should fall to your share, if you will be *wise* and *patient*, his *Wine* shall be of your side; it will throw a *Veil* over your *Mistakes*, it will set out and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more, when after having dined too well, he is received at home without a *Storm*, or so much as a *reproachful Look*, the *Wine* will naturally work out all in *Kindness*, which
a *Wife*

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a *Wife* must encourage, let it be wrapped up in never so much Impertinence : On the other side, it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot shew a more Senceless, Ill-bred, forbidding Creature. Consider, that where the Man will give such frequent Intermissions of the use of his *Reason*, the *Wife* insensibly getteth a Right of *Governing* in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher pitch than perhaps could be done under a *sobber Husband*, who never putteth

teth himself into an Incapacity of holding the Reins. If these are not true *Consolations*, at least they are *Remedies* to some Degree: They cannot make *Drunkenness* a *Vertue*, nor a *Husband* given to it a *Felicity*; but you will do your self no ill office in the endeavouring, by these means, to make the best of such a *Lot*, in case it should happen to be yours, and by the help of a wise Observation, to make that very supportable, which would otherwise be a *Load* that would oppress you.

The next Case I will put is, That your *Husband* may be *Cholerick* or *Ill-humour'd*. To this it may be said, That
passionate

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passionate Men generally make
amends at the Foot of the
Account: such a Man, if he
is angry one day without
any Sense, will the next day
be as kind without any Rea-
son; so that by marking how
the *Wheels* of such a Mans
Head use to move, you may
easily bring over all his *Passions*
to your Party; in stead
of being struck down by
his Thunder, you shall direct
it where and upon whom
you shall think it best ap-
plied. Thus are the *strongest*
Poisons turn'd to the best Re-
medies; but then there must
be Art in it, and a skilful
Hand, else the least bungling
maketh it mortal. There is
a great deal of nice Care re-
quired.

quired to deal with a Man
 of this Complexion; *Choler*
 proceedeth from *Pride*, and
 maketh a Man so partial to
 himself, that he swelleth a-
 gainst Contradiction; and
 thinketh he is lessened if he
 is opposed; you must in this
 Case take heed of *increasing*
the Storm by an *unwary Word*,
 or *kindling the Fire* whilst
 the Wind is in a Corner
 which may blow it in your
 Face: You are dextrously
 to yield every thing till he
 beginneth to cool, and then
 by slow degrees you may
 rise and gain upon him:
 Your *Gentleness* well timed,
 will, like a Charm, dispel
 his Anger ill placed; a *kind*
Smile will reclaim, when a
 shrill

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shrill pettish Answer would
provoke him; rather than fail
upon such occasions, when
other Remedies are too weak,
a little Flattery may be admit-
ted, which by being necessary,
will cease to be Criminal: If
Ill-Humour and *Sullenness*, and
not open and sudden Heat is
his Disease, there is a way of
treating that too, so as to
make it a Grievance to be
endured: In order to it, you
are first to know, that natu-
rally good Sence hath a mix-
ture of *surly* in't; and there
being so much folly in the
World, and for the most part
so triumphant, it giveth fre-
quent Temptations to raise
the Spleen of Men who
think right; therefore that
which

which may generally be call'd *Ill Humour*, is not always a Fault; it becometh one, when either it is wrong applyed, or that it is continued too long, when it is not so: For this Reason, you must not too hastily fix an ill name upon that which may perhaps not deserve it; and though the Case should be, that your *Husband* might too slowly resent any thing he disliketh, it may so happen, that more Blame may belong to your *Mistake*, than to his *ill Humour*. If a *Husband* behaveth himself sometimes with an *Indifference* that a *Wife* may think offensive, she is in the wrong to put the worst sense upon it,

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if by any means it will admit a better. Some *Wives* will call it his *Humour*, if their *Husbands* change their *Style* from that which they used whilst they made their first *Addresses* to them : Others will allow no *intermission* or *abatement* in the *Expressions* of *Kindness* to them, not enough distinguishing *Times*, and forgetting that it is impossible for *Men* to keep themselves up all their *Lives* to the height of some *extravagant Moments*. A *Man* may at some times be less careful in little things, without any cold or *disobliging Reasons* for it ; as a *Wife* may be too expecting in smaller matters, without drawing upon herself

self the Inference of being *unkind*: And if your *Husband* should be really *sullen*, and have such frequent Fits, as might take away the Excuse of it, it concerneth you to have an Eye prepared to discern the first Appearances of Cloudy Weather, and to watch when the Fit goeth off, which seldom lasteth long if it is let alone; but whilst the Mind is sore, every thing galleth it, and that maketh it necessary to let the *Black Humour* begin to spend it self, before you begin to come in and venture to undertake it.

If in the Lottery of the World you should draw a *Covetous Husband*, I confess it

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will not make you proud of your good Luck; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition of Avarice* may not be a Mistake; you are to examine every Circumstance of your *Husband's* Fortune, and weigh the Reason of every thing you expect from him before you have right to pronounce that Sentence: The Complaint is now so generally against all *Husbands*, that it giveth great suspicion of its being often ill-grounded; it is impossible they should all deserve that Censure, and therefore it is certain,

tain, that it is many times misapplied: he that *spareth* in every thing is an *inexcusable Niggard*, he that *spareth* in nothing is as *inexcusable a Mad-man*; the *mean* is, to spare in what is least necessary, to lay out more liberally in what is most required in our several circumstances; yet this will not always satisfy, there are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husbands* Kindness in question, if any other measure is put to their expence than that of their own Fancy; be sure to avoid this dangerous Errour, such a partiality to your Self, which is so offensive to an understanding Man, that he will

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very ill bear a *Wife's* giving her self such an injurious preference to all the *Family*, and whatever belongeth to it : But to admit the worst, and that your *Husband* is really a *Close-handed Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you ; and first you must observe *seasonable hours* of speaking.

When you offer any thing in opposition to this reigning Humour, a *third hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own Cause: Sometimes you are dextrously to go along with him in things, where you see that the niggardly part of his Mind

is

is most predominant, by which you will have the better opportunity of perswading him in things where he may be more indifferent : Our *Passions* are very unequal, and are apt to be raised or lessened, according as they work upon different Objects ; they are not to be *stopped* or *restrained* in those things where our Mind is more particularly engaged : In other matters they are more tractable, and will sometimes give Reason a hearing, and admit a fair Dispute. More than that, there are few Men, even in this instance of *Avarice*, so intirely abandoned to it, that at some hours, and upon some occasions, will not forget their natures, and for

that time turn Prodigal; the same Man who will grudge himself what is necessary, let his *Pride* be raised and he shall be *profuse*; at another time his *Anger* shall have the same effect; a fit of *Vanity*, *Ambition*, and sometimes of *Kindness*, shall open and enlarge his narrow *Mind*; a Dose of Wine will work upon this tough humour, and for the time dissolve it: Your business must be, if this Case happeneth, to watch these *critical moments*, and not let one of them slip without making your advantage of it; and a *Wife* may be said to want skill, if by these means she is not able to secure her self in a good measure against the Inconveniencies this

scurvy

scurvy quality in a *Husband* might bring upon her, except he should be such an incurable Monster, as I hope will never fall to your share.

The last supposition I will make, is, That your *Husband* should be weak and incompetent to make use of the Privileges that belong to him; it will be yielded, that such a one leaveth room for a great many Objections; but God Almighty seldom sendeth a Grievance without a Remedy, or at least such a Mitigation as taketh away a great part of the sting, and smart of it. To make such a *Misfortune* less heavy, you are first to bring to your Observation, That a

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Wife very often maketh the better Figure, for her *Husband* making no great one, and there seemeth to be little reason, why the same *Lady* that chuseth a *Waiting-Woman* with worse Looks, may not be content with a *Husband* with less Wit; the Argument being equal from the advantage of the Comparison: If you will be more ashamed in some Cases, of such a *Husband*, you will be less afraid than you would perhaps be of a wise one; his *Unseasonable Weakness* may no doubt sometimes grieve you, but then set against this, that it giveth you the *Dominion*, if you will make the right use of it; it is next to his being dead, in which

which Case the *Wife* hath right to Administer ; therefore be sure, if you have such an Idiot, that none, except your self, may have the benefit of the forfeiture : Such a Fool is a dangerous Beast, if others have the keeping of him ; and you must be very undextrous if, when your *Husband* shall resolve to be an *Ass*, you do not take care he may be *your Ass* ; but you must go skillfully about it, and above all things, take heed of distinguishing in publick what kind of *Husband* he is ; your inward thoughts must not hinder the outward payment of the consideration that is due to him ; your *slighting* him in *Company*, besides that, it would,

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would, to a discerning By-stander, give too great encouragement for the making nearer application to you, is in it self such an indecent way of assuming, that it may provoke the tame Creature to break loose, and to shew his *Dominion* for his Credit, which he was content to forget for his Ease: In short, the surest and the most approved method will be to do like a wise *Minister* to an easie *Prince*; first give him the Orders you afterwards receive from him; with all this, that which you are to pray for, is a *Wise Husband*, one that by knowing how to be a *Master*, for that very reason will not let you feel the weight of it; one
whose

whose Authority is so soften'd
 by his Kindness, that it gi-
 veth you ease without abridg-
 ing your *Liberty*; one that
 will return so much tender-
 ness for *Just Esteem* of him,
 that you will never want pow-
 er, though you will seldom
 care to use it; such a *Hus-
 band* is as much above all the
 other Kinds of them, as a
rational subjection to a Prince,
 great in himself, is to be pre-
 ferr'd before the disquiet and
 uneasiness of *Unlimited Li-
 berty*.

Before I leave this Head, I
 must add a little concerning
 your *Behaviour* to your *Hus-
 bands Friends*, which requi-
 reth the most refined part of
 your Understanding to ac-
 quit

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quit your self well of it; you are to study how to live with them with more care than you are to apply to any other part of your Life; especially at first, that you may not stumble at the first setting out; the *Family* into which you are grafted will generally be apt to expect, that like a Stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority; the *Friends* in such a Case are tempted to rise up in Arms as against an unlawful Invasion, so that you are with the utmost Caution to avoid the least Appearances of any thing of this kind; and that you may with less difficulty

culty afterwards give your Directions, be sure at first to receive them from your *Husbands* Friends, gain them to you by early applying to them, and they will be so satisfied, that as nothing is more thankful than Pride, when it is complied with, they will strive which of them shall most recommend you; and when they have helped you to take Root in your *Husband's* good Opinion, you will have less dependance upon theirs, though you must not neglect any reasonable means of preserving it.

You are to consider, that a Man govern'd by his *Friends*, is very easily inflamed by them; and that one who is
 NOT

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not so, will yet for his own sake expect to have them consider'd. It is easily improv'd to a point of honour in a *Husband*, not to have his *Relations* neglected; and nothing is more dangerous, than to raise an *Objection*, which is ground'd upon *Pride*; it is the most stubborn and lasting *Passion* we are subject to, and when it is the first cause of the *War*, it is very hard to make a secure *Peace*: your *Cautions* in this is of the last importance to you; and that you may the better succeed in it, carry a strict Eye upon the *Impertinencies* of your *Servants*; take heed that their ill *humour* may not engage you to take *Exceptions*, or their

too much assuming in small matters, raise Consequences which may bring you under great disadvantage.

Remember that in the case of a *Royal Bride*, those about her are generally so far suspected to bring in a Foreign Interest, that in most Countries, they are insensibly reduced to a very small number, and those of so low a Figure, that it doth not admit the being jealous of them. In little, and in the Proportion, this may be the Case of every *New-Married Woman*, and therefore it may be more advisable for you, to gain the *Servants* you find in a Family, than to tye your self too fast to those you carry into it; you
 are

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are not to overlook those small Reflections, because they may appear low and inconsiderable; for it may be said, that as the *greatest streams* are made up of the *small drops* at the head of the Springs from whence they are derived, so the *greatest circumstances* of your Life, will be in some degree directed by these *seeming trifles*, which having the advantage of being the first acts of it, have a greater effect than singly in their own nature they could pretend to.

I will conclude this Article with my Advice, that you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at home, after
such

such a gentle Discipline as you have been under; every thing you dislike will seem the harsher to you, the tenderness we had for you, *My Dear*, is of another nature, peculiar to kind Parents, and differing from that you will meet with at first in any Family into which you shall be transplanted; and yet they may be very kind too, and afford no justifiable reason to you to complain. You must not be frightened with the first Appearances of a *differing Scene*; for when you are used to it, you may like the House you go to, better than that you left; and your *Husband's* Kindness will have so much advantage of ours, that we shall

shall yield up all *Competition*,
and as well as we love you,
be very well contented to
Surrender to such a *Rival*.

HOUSE, FAMILY, and
CHILDREN.

YOU must lay before you,
My Dear, there are de-
grees of Care to recommend
your self to the World in the
several parts of your Life, in
many things, though the do-
ing of them well, may raise
your *Credit* and *Esteem*, yet the
omission of them would draw
no immediate reproach upon
you; in others, where your
duty is more particularly ap-
plied, the neglect of them is a-
mongst those Faults which are
not

not forgiven, and will bring you under a *Censure*, which will be much a heavier thing than the trouble you would avoid; of this kind is the *Government* of your *House, Family* and *Children*, which since it is the Province allotted to your Sex, and that the *discharging* it *well*, will for that reason be expected from you, if you either desert it out of *Laziness*, or manage it with *want* of *skill*, instead of a *help* you will be an *Incumbrance* to the *Family* where you are placed. I must tell you, that no *respect* is lasting, but that which is produced by our being in some degree useful to those that pay it: where that faileth, the Homage and the Re-
verence

verence go along with it, and fly to others where something may be expected in exchange for them; and upon this principle the *respects* even of the *Children* and the *Servants* will not stay with one that doth not think them worth their Care, and the old *House-keeper* shall make a better Figure in the Family, than the *Lady* with all her fine Cloths, if she wilfully relinquish her Title to the *Government*; therefore take heed of carrying your good *Breeding* to such a height, as to be good for nothing, and to be proud of it: some think it hath a great Air to be above troubling their thoughts with such ordinary things as their *House* and *Family*; others

thers dare not admit *Cares* for fear they should hasten *Wrinkles*; mistaken *Pride* maketh some think they must keep themselves up, and not descend to those *Duties*, which do not seem enough refined for great *Ladies* to be imploy'd in; forgetting all this while, that it is more than the greatest *Princes* can do, at once to preserve respect, and to neglect their business; no *Age* ever erected *Altars* to insignificant *Gods*; they had all some quality applyed to them to draw *worship* from *Mankind*; this maketh it the more unreasonable for a *Lady* to expect to be consider'd, and at the same time resolve not to deserve it; good looks alone will

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will not do, they are not
such a lasting *Tempter*, as to be
relyed upon; and if they
should stay longer than they
usually do, it will by no
means be safe to depend
upon them; for when time
hath abated the violence of
the first liking, and that the
Napp is a little worn off,
though still a good degree of
kindness may remain, Men
recover their sight which be-
fore might be dazell'd, and
allow themselves to object as
well as admire; in such a
Case, when a *Husband* seeth
an empty airy thing that
sails up and down the House
to no purpose, and looks as
if she came thither only to
make a Visit, when he find-
eth,

eth, that after her *Emptiness* hath been extream busy about some very senseless thing, that she eats her Breakfast half an hour before Dinner, to be at greater liberty to afflict the Company with her Discourse; then calleth for her Coach, that she may trouble her Acquaintance, who are already cloy'd with her : And having some proper *Dialogues* ready to display her *Foolish Eloquence* at the top of the Stairs, she setteth out like a Ship out of Harbour, laden with trifles, and cometh back with them ; at her return she repeateth to her faithful Waiting-Woman, the *Triumphs* of that day's *Impertinence*, then wrap'd up in Flattery and clean Lin-

E nen,

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nen, goeth to Bed so satisfied, that it throweth her into pleasant Dreams of her own Felicity ; such a one is seldom serious but with her *Taylor* ; her *Children* and *Family* may now and then have a random thought, but she never taketh aim but at something very Impertinent.

I say when a *Husband*, whose Province is without Doors, and to whom the Oeconomy of the House would be in some degree Indecent, findeth no Order nor *Quiet* in his *Family*, meeteth with *Complaints* of all kinds springing from this Root, the *Mistaken Lady*, who thinketh to make *amends* for all this, by having a well-chosen *Petty-Coat*, will at last be convicted.

vinced of her Error, and with grief be forced to undergo the Penalties that belong to those who are wilfully *Insignificant*; when this scurvy hour cometh upon her, she first groweth Angry; then when the time of it is past, would perhaps grow wiser, not remembering that we can no more have Wisdom than Grace, when ever we think fit to call for it; there are Times and Periods fix'd for both; and when they are too long neglected, the Punishment is, that they are *Irrecoverable*, and nothing remaineth but an useless Grief for the Folly of having thrown them out of our Power; you are to think what a mean Figure

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a Woman maketh, when she is so degraded by her own Fault; whereas there is nothing in those Duties which are expected from you, that can be a lessening to you, except your want of *Conduct* make it so: You may love your *Children* without living in the *Nursery*, and you may have a *competent* and *discreet* care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way, which is a kind of *Laying Children to the Parish*, and it can hardly be done any where, that those who hear it will be so forgiving, as not to think they are overcharged with them. A Wo-

mans

mans *tenderneſs* of her *Children* is one of the leaſt deceitful Evidences of her *Vertue*; but yet the way of expreſſing it, muſt be ſubject to the *Rules of good Breeding*. And though a *Woman of Quality* ought not to be leſs kind to them, than *Mothers* of the *meanest Rank* are to theirs, yet ſhe may diſtinguiſh her ſelf in the *manner*, and avoid the coarſe Methods, which in *Women* of a lower ſize might be more excuſable. You muſt begin early to make them *Love* you, that they may *Obeey* you: This Mixture is no where more neceſſary than in *Children*; and I muſt tell you, that you are not to expect *Returns* of

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Kindness from yours, if ever you have any, without Grains of Allowance; and yet it is not so much a defect in their good Nature, as a shortness of Thought in them; Their first Insufficiency maketh them lean so entirely upon their Parents for what is necessary, that the habit of it maketh them continue the same Expectations for what is unreasonable; and as oft as they are denied, so often they think they are injured; and whilst their Desires are strong, and their Reasons yet in the Cradle, their Anger looketh no farther than the thing they long for and cannot have; and to be displeased for their own good, is a Maxim

Maxims they are very slow to understand ; so that you may conclude , the first Thoughts of your *Children* will have no small Mixture of Mutiny ; which being so natural, you must not be angry, except you would increase it ; you must deny them as seldom as you can, and when there is no avoiding it, you must do it gently, you must flatter away their ill Humours , and take the next Opportunity of pleasing them in some other things, before they either ask or look for it : This will strengthen your *Authority*, by making it soft to them ; and confirm their *Obedience*, by making it their Interest.

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You are to have as strict a Guard upon your self amongst your *Children*, as if you were amongst your *Enemies*; they are apt to make wrong Inferences, to take Encouragement from half Words, and misapplying what you may say or do, so as either to lessen their *Duty*, or to extend their *Liberty* farther than is convenient: Let them be more in awe of your *Kindness* than of your *Power*, and above all, take heed of supporting a *Favourite-Child* in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number, leave the *Boys* to the *Fathers* more peculiar Care,

Care, that you may with the greater Justice pretend to a more immediate Jurisdiction over those of your own Sex: You are to live so with them, that they may never chuse to avoid you, except when they have *offended*; and then let them tremble, that they may distinguish; But their Penance must not continue so long as to grow *sowre* upon their *Stomachs*, that it may not *harden* in stead of *correcting* them: The kind and severe Parts must have their several *turns* seasonably applied; but your *Indulgence* must have the broader mixture, that *Love*, rather than *Fear*, may be the Root of their *Obedience*.

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Your *Servants* are in the next place to be considered; and you must remember not to fall into the mistake of thinking, That because they receive Wages, and are so much *Inferiour* to you, therefore they are *below* your Care to know how to mannage them. It would be as good Reason for a *Master Workman* to despise the *Wheels* of his *Engine* because they are made of *Wood*. These are the *Wheels* of your *Family*; and let your Directions be never so faultless, yet if these *Engines* stop or move wrong, the whole Order of your *House* is either at a stand, or discomposed: Besides, the *Inequality* which is between
you,

you, must not cause you to forget, that *Nature* maketh no such distinction, but that *Servants* may be looked upon as *bumble Friends*, and that *Returns of Kindness* and good *Usage* are as much due to such of them as deserve it, as their *Service* is due to us when we require it. A *foolish haughtiness* in the *Style of speaking*, or in the manner of *commanding* them, is in it self very *undecent*, besides, that it begetteth an *Aversion* in them, of which the least ill *Effect* to be expected, is, that they will be *slow* and *careless* in all that is *injoyned* them, and you will find it true by your *Experience*, that you will be so much the more
obeyed

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obeyed as you are less *Imperious*. Be not *too* *hasty* in giving your *Orders*, nor *too* *angry* when they are not altogether *observed*; much less are you to be loud, or too much disturbed; an *evenness* in distinguishing when they do *well* or *ill*, is that which will make your *Family* move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well-disciplin'd Army, which knoweth how to anticipate the Orders that are fit to be given them. You are never to neglect the Duty of the *present Hour*, to do another thing, which though it may be better in
it

it self, is not to be unseasonably preferred. Allot well chosen Hours for the Inspection of your *Family*, which may be so distinguished from the rest of your Time, that the *necessary Cares* may come in their proper Places, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*: It must not be such, as by failing either in the Time
or

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it

it self, is not to be unreasonably preferred. Allot well chosen Hours for the Inspection of your *Family*, which may be so distinguished from the rest of your Time, that the *necessary Cares* may come in their proper Places, without any Influence upon your good Humour, or Interruption to other things. By these Methods you will put your self in possession of being valued by your Servants, and then their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*: It must not be such, as by failing either in the Time
or

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or measure of it, may rather draw *Censure* than gain *Applause*. If it was well Examined, there is more Money given to be laughed at, than for any other thing in the World, though the Purchasers do not think so. A well-stated Rule is like the *Line*, when that is once pass'd we are under another *Pole*; so the first straying from a *Rule*, is a step towards making that which was before a *Virtue*, to change its Nature, and to grow either into a *Vice*, or at least an *Impertinence*: The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the Case of a *Wife*,

a *Wife*, who is accountable to her *Husband* for her mistakes in it : It is not only his *Money*; his *Credit* too is at Stake, if what lyeth under the *Wife's* Care is managed, either with undecent *Thrift*, or too loose *Profusion* ; you are therefore to keep the *Mean* between these two *Extremes*, and it being hardly possible to hold the Balance exactly even, let it rather incline towards the *Liberal* side, as more suitable to your *Quality*, and less subject to *Reproach* ; of the two, a little *Money* mispent is sooner recovered, than the *Credit* which is lost by having it unhand somely *saved* ; and a *Wise Husband* will less forgive a shameful piece of *Par-*
simony,

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simony, than a little *Extravagance*, if it is not too often repeated ; his *Mind* in this must be your chief *Direction* ; and his *Temper*, when once known, will in a great measure justify your part in the management, if he is pleased with it.

In your *Cloths* avoid too much *Gaudiness* ; do not value your self upon an *Imbroi-dered-Gown* ; and remember, that a *reasonable Word*, or an *obliging Look*, will gain you more respect, than all your *fine Trappings*. This is not said to restrain you from a *decent Compliance* with the *World*, provided you take the wiser, and not the foolish part of your Sex for
your

your Pattern: Some *distinctions* are to be allowed, whilst they are well-suited to your *Quality* and *Fortune*, and in the distribution of the Expence, it seemeth to me, that a *full Attendance*, and *well-chosen Ornaments* for your House, will make you a better Figure, than *too much glittering* in what you wear, which may with more ease be imitated by those which are below you; yet this must not tempt you to starve every thing but your own Apartment; or in order to more abundance there, give just cause to the least Servant you have, to complain of the want of what is necessary: Above all, fix it in your thoughts, as an unchangeable

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changeable *Maxim*, That nothing is *truly fine* but what is *fit*, and that just so much as is proper for your *Circumstances* of their several kinds, is much finer than all you can add to it; when you once break through those bounds, you launch into a wide Sea of *Extravagance*, every thing will become necessary, because you have a mind to it; and you have a mind to it, not because it is *fit* for you, but because some body else *hath* it: This *Lady's Logick* setteth *Reason* upon its Head, by carrying the *Rule* from *things* to *Persons*, and appealing from what is *right* to every Fool that is in the *wrong*; the word *necessary* is miserably applyed, it
disor-

disordereth Families, and overturneth Governments by being so abused: Remember, that Children and Fools want every thing, because they want Wit to distinguish: and therefore there is not a stronger Evidence of a Crazy Understanding, than the making too large a Catalogue of things necessary, when in truth there are so very few things that have a right to be placed in it; try every thing first in your Judgement, before you allow it a place in your Desire, else your Husband may think it as necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that advantage, the

the habit of *refusing* may perhaps reach to things that are not unfit for you; there are unthinking *Ladies*, who do not enough consider, how little their own *Figure* agreeth with the *fine things* they are so proud of; others when they have them, will hardly allow them to be *visible*; they cannot be seen without *Light*, and that is many times so sawcy and so prying, that is like a too forward *Gallant* to be forbid the *Chamber* to. Some, when you are ushered into their *Dark Ruelle*, it is with such solemnity, that a Man would swear there was something in it, till the *Unskilful Lady* breaketh silence, and beginneth a Chat, which discovereth it is *Puppet-Play*

Play with Magnificent Scenes; many esteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Interest to pursue that Maxim, because a great part of their own *value* dependeth upon it. Truth in these Cases would be very often *unmannerly*, and might derogate from the *Prerogative*; great *Ladies* would assume to themselves, of being distinct Creatures from those of their Sex, who are inferiour, and of less difficult access in other things too. Your Condition, must give the rule to you, and therefore it is not a Wifes part to aim at more than a bounded *Liberality*; the farther extent
of

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of that *Quality* (otherwise to be commended) belongeth to the *Husband*, who hath better means for it.

Generosity wrong placed becometh a *Vice*, and it is no more a *Vertue* when it groweth into an *Inconvenience*. *Vertues* must be enlarged or restrained according to the differing *Circumstances*; A *Princely Mind* will undo a *private Family*, therefore things must be suited, or else they will not deserve to be Commended, let them in themselves be never so valuable; and the *Expectations* of the *World* are best answered when we acquit our selves in that manner which seemeth to be prescribed to our several *Condi-*

Conditions, without usurping upon those Duties, which do not so particularly belong to us.

I will close the consideration of this *Article* of *Expense*, with this short word, Do not fetter your self with such a *Restraint* in it as may make you *Remarkable*; but remember that *Vertue* is the greatest *Ornament*, and good *Sence* the best *Equipage*.

BEHAVIOUR and CON-
VERSATION.

IT is time now to lead you out of your *House* into the *World*. A Dangerous step; where your *Vertue* alone will not serve you, except it is attended

tended with a great deal of *Prudence*: You must have *both* for your *Guard*, and not stir without them; the *Enemy* is abroad, and you are sure to be taken, if you are found stragling: Your *Behaviour* is therefore to incline strongly towards the *Reserved* part: your *Character* is immovably to be fixed upon that Bottom, not excluding a mixture of greater freedom, as far as it may be innocent and well-timed. The *Extravagancies* of the Age have made *Caution* more necessary; and by the same reason that the too great Licence of Ill Men hath by Consequence in many things restrained the Lawful Liberty of those who did not

not abuse it, the unjustifiable Freedom of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of things, as to make that *Criminal*, which in it self is *Indifferent*; yet if it maketh it *dangerous*, that alone is insufficient to justify the *Restraint*. A *close behaviour* is the fittest to receive *Vertue* for its constant Guest, because there, and there only, it can be secure. Proper *Reserves* are the Outworks, and must never be deserted by those who intend to keep the Place; they keep off the possibility not only of being *taken*, but of being *attempted*; and if a Woman

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seeth

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seeth Danger at never so remote a Distance, she is for that time to shorten her *Line of Liberty*: She who will allow her self to go to the utmost Extents of every thing that is *Lawful*, is so very near going farther, that those who lie at watch, will begin to count upon her.

Mankind, from the double temptation of *Vanity* and *Desire*, is apt to turn every thing a *Woman* doth to the *hopeful side*; and there are few who dare make an impudent Application, till they discern something which they are willing to take for an *Encouragement*: It is safer therefore to prevent such *Forwardness*, than to go about to cure it: It gathereth
Strength

Strength by the first *allowances*, and claimeth a Right from having been at any time suffered with Impunity: Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*, It will not be enough for you to keep your self free from any criminal *Engagements*; for if you do that which either raiseth *Hopes*, or createth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*. Most Men are in one sence *Platonick Lovers*,

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though they are not willing to own that *Character*; they are so far *Philosophers*, as to allow, that the greatest part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *prosperous Lovers*, than in the *Blessing* it self, how much soever they appear to value it. This being so, you must be very cautious not to gratifie those *Camelions* at the price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, though your *Conscience* is unconcerned. Your own Sex too will not fail to help the least *Appearance*

pearance that giveth a *Handle* to be ill turned ; the best of them will not be displeased to improve their own Value, by laying others under a *Disadvantage*, when there is a fair Occasion given for it ; It distinguisheth them still the more, their own *Credit* is still the more exalted, and, like a Picture set off with Shades, shineth more when a *Lady* ; less *Innocent*, or less *Discreet*, is set near, to make them appear so much the brighter. If these lend their Breath to blast such as are so unwary as to give them this Advantage, you may be sure there will be a stronger Gale from those, who, besides *Malice* or *Emulation*, have

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an *Interest* too, to strike hard upon a *Vertuous Woman*: It seemeth to them, that their *Load of Infamy* is lessened, by throwing part of it upon others; so that they will not only improve when it lieth in their way, but take pains to find out the least mistake an *Innocent Woman* committeth, in Revenge of the Injury she doth in leading a Life which is a Reproach to them. With these you must be extream wary, and neither provoke them to be angry, nor invite them to be intimate.

To the *Men* you are to have a *Behaviour* which may secure you, without offending them: No ill-bred affected

And *Shineſs* nor *Roughneſs*,
 unfuitable to your *Sex*, and
 unnecessary to your *Vertue* ;
 but a way of *Living* that may
 prevent all coarſe *Railleries* or
unmannerly Freedoms ; *Looks*
 that forbid without *Rude-
 neſs*, and oblige without *In-
 vitation*, or leaving room for
 the ſawcy *Inferences* Mens
Vanity ſuggelteth to them
 upon the leaſt *Encourage-
 ments*. This is ſo very nice,
 that it muſt engage you to
 have a perpetual *Watch* upon
 your *Eyes*, and to remember,
 that one careless *Glaunce* gi-
 veth more advantage than a
hundred Words not enough
 conſidered ; the *Language* of
 the *Eyes* being very much the
 moſt *ſignificant*, and the moſt
 E 44 *obſerved*.

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observed. Your *Civility*, which is always to be preserved, must not be carried to a *Compliance*, which may betray you into irrecoverable Mistakes. This *French* ambiguous word *Complaisance* hath led your Sex into more blame, than all other things put together : It carrieth them by degrees into a certain thing called a *good kind of Woman*, an easie *Idle Creature*, that doth neither *Good* nor *Ill* but by *chance*, hath no *Choice*, but leaveth that to the Company she keepeth. *Time*, which by degrees addeth to the signification of *Words*, hath made her, according to *Modern Stile*, little better than one who thinketh it a *Rudeness*
to

to deny, when civilly required, either her *Service in Person*, or her *friendly Assistance*, to those who would have a *meeting*, or want a *Confident*. She is a certain thing always at hand, an easie *Companion*, who hath ever great *Compassion* for *distressed Lovers* : She censureth nothing but *Rigour*, and is never without a *Plaster* for a *wounded Reputation*, in which chiefly lieth her Skill in *Chirurgery* : She seldom hath the *Propriety* of any *particular Gallant*, but liveth upon *Brokage*, and waiteth for the *Scraps* her *Friends* are content to leave her.

There is another *Character* not quite so *Criminal*, yet not less *Ridiculous* ; which is that

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of a *good-humour'd Woman*, one who thinketh she must always be in a *Laugh*, or a broad *Smile*; and because *Good-Humour* is an obliging *Quality*, thinketh it less ill-manners to talk *impertinently*, than to be silent in *Company*. When such a prating *Engine* rideth *Admiral*, and carrieth the *Lanthorn* in a *Circle of Foals*, a cheerful *Coxcomb* coming in for a *Recruit*, the *Chattering of Monkeys* is a better noise than such a *Concert of senseless Merriment*: If she is applauded in it, she is so encouraged, that, like a *Ballad-singer*, who, if commended, breaketh his *Lungs*, she letteth her self loose, and overfloweth upon the *Company*.

ny. She conceiveth that Mirth is to have no Intermif-
 fion, and therefore ſhe will
 carry it about with her,
 though it be to a *Funeral*;
 and if a Man ſhould put a
 familiar Queſtion, ſhe doth
 not know very well how to
 be angry, for then ſhe would
 be no more that pretty thing
 called a *Good humour'd Wo-*
man. This neceſſity of appea-
 ring at all times to be infinite-
 ly pleaſed, is a grievous mi-
 ſtake; ſince in a *handſome Wo-*
man that *Invitation* is unne-
 ceſſary; and in one who is
 not ſo, *ridiculous*.

It is not intended by this,
 that you ſhould forſwear
Laughing; but remember, that
 Fools being always painted
 in

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in that posture it may fright those who are wise from doing it too frequently, and going too near a Copy which is so little inviting, and much more from doing it *loud*, which is an unnatural Sound, and looketh so much like another Sex, that few things are more offensive. That *boistrous* kind of *Jollity* is as contrary to *Wit* and *Good manners*, as it is to *Modesty* and *Vertue*; besides, it is a coarse kind of quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some *Ladies* speak *aloud* and make a *noise* to be the more minded, which looketh as if they beat

beat their *Drums* for *Voluntiers*, and if by misfortune none come in to them, they may, not without reason, be a good deal out of Countenance.

There is yet one thing more to be avoided, which is the *Example* of those who intend nothing farther than the *Vanity of Conquest*, and think themselves secure of not having their Honour tainted by it. Some are apt to believe their *Vertue* is too *Obscure*, and not enough known, except it is exposed to a *broader Light*, and set out to its best advantage, by some publick Trials; these are dangerous Experiments, and generally fail, being built up-
on

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on so weak a foundation, as that of too great *Confidence* in our selves; it is as safe to play with ~~Fire~~, as to dally with *Gallantry*.

Love is a Passion that hath Friends in the Garrison, and for that reason must by a Woman be kept at such a distance, that she may not be within the danger of doing the most usual thing in the World, which is conspiring against her Self, else the humble Gallant, who is only admitted as a Trophy, very often becometh the Conquerour; he putteth on the style of Victory, and from an *Admirer* groweth into a *Master*, for so he may be called from the moment he is in Possession.

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The first Resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of *Courtship* skillfully applyed. A Lady is apt to think a Man speaketh so much reason whilst he is *Commending* her, that she hath much ado to believe him in the wrong when he is making Love to her, and when besides the natural Inducements your Sex hath to be merciful, she is bribed by well-chosen *Flattery*, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a Snare for it. *Conquest* is so tempting a thing, that it often maketh Women mistake Mens *Submissions*; which with
all

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all their fair Appearances, have generally less *Respect* than *Art* in them. You are to remember, that Men who say extream fine things, many times say them most for their own sakes, and that the vain Gallant is often as well pleased with his own *Compliments*, as he could be with the kindest answer; where there is not that *Ostentation* you are to suspect there is a *Design*; and as strong perfumes are seldom used but when they are necessary to smother an unwelcome scent; so Excess of good Words, leave room to believe they are strewed to cover something which is to gain admittance under a Disguise: You must be therefore upon your Guard,
and

and consider, that of the two, *Respect* is more dangerous than *Anger*, it puts even the best Understandings out of their place, till the time of their second thoughts restore them; it stealeth upon us insensibly, throweth down our *Defences*, and maketh it too late to resist, after we have given it that advantage, whereas railing goeth away in sound, it hath so much noise in it, that by giving warning it bespeaketh Caution. *Respect* is a slow and sure *Poison*, and like *Poison* swel- leth us within our selves, where it prevai- leth too much, it groweth to be a kind of *Apoplexia* in the Mind, turn- eth it quite round, and after
it

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it hath once seized the understanding, becometh *mortal* to it: For these reasons, the safest way is to treat it like a sly Enemy, and be perpetually upon the watch against it.

I will add one *Advice* to conclude this head, which is, that you will let every seven years make some alteration in you towards the *Graves* side, and not be like the *Girls* of Fifty, who resolve to be always *Young*, what ever *Time* with his Iron Teeth hath determined to the contrary; unnatural things carry a *Deformity* in them never to the *Disguised*; the *Liveliness* of Youth in a riper Age, looketh like an old patch upon a new Gown;

so.

so that a *Gay Matron*, a
 chearful *old Fool* may be rea-
 sonably put into the List of
 the *Tamer* kind of *Monsters*:
 There is a certain Creature
 call'd a *Grave Hobby-Horse*, a
 kind of the *Numps*, that pre-
 tendeth to be pulled to a Play,
 and must needs go to *Bartho-
 lomew Fair*, to look after the
 young Folks, of whom she
 onely seemeth to take care,
 when in reality she onely ta-
 keth them for her excuse;
 such an old *Butterfly* is of all
Creatures the most ridiculous,
 and the soonest found out. It
 is good to be early in your
 Caution, to avoid any thing
 that cometh within distance
 of such despicable Patterns,
 and not like some *Ladies*, who
 defer

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defer their *Conversion*, till they have been so long in possession of being laughed at, that the World doth not know how to change their style, even when they are reclaimed from that which gave the first occasion for it; the advantages of being *reserved* are too many to be set down, I will only say, that it is a *Guard* to a good Woman, and a *Disguise* to an ill one. It is of so much use to both, that those ought to use it as an *Artifice*, who refuse to practise it as a *Vertue*.

FRIEND.

FRIENDSHIPS.

I Must in a particular manner recommend to you a strict Care in the Choice of your *Friends*; perhaps the best are not without their *Objections*, but however, be sure that yours may not stray from the Rules which the wiser part of the World hath set to them; the Leagues *Offensive* and *Defensive*, seldom hold in *Politicks*, and much less is *Friendships*; the violent *Intimacies*, when once broken, of which they scarce ever fail, make such a *Noise*, the Bag of
Secrets

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Secrets untied, they fly about like Birds let loose from a Cage, and become the *Entertainment* of the Town. Besides, these great *Dearnesses* by degrees grow *injurious* to the rest of your *Acquaintance*, and throw them off from you: There is such an *Offensive Distinction* when the *Dear Friend* cometh into the Room, that it is *slinging Stones* at the *Company*, who are not apt to forgive it.

Do not lay out your *Friendship* too *lavishly* at first, since it will, like other things, be so much the sooner spent; neither let it be of too quick a *growth*; for as the Plants which shoot up too *fast* are not of that *continuance*, as
those

those which take more time for it ; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be *long-lived*. You will be responsible to the World, if you pitch upon such *Friends* as at the same time are under the weight of any *Criminal Objection* ; in that case you will bring your self under the disadvantages of their *Character*, and must bear your part of it. *Choosing* implieth *Approving* ; and if you fix upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well natur'd as to believe you are altogether *averse* to her way of *living*,
since

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since it doth not discourage you from admitting her into your *Kindness* ; and *Resemblance* of *Inclinations* being thought none of the least *Inducements* to *Friendship*, you will be looked upon at least as a well-wisher if not a *Partner* with her in her Faults : If you can forgive them in another, it may be presumed you will not be less gentle to your self ; and therefore you must not take it ill, if you are reckoned a *Croupiere*, and condemned to pay an equal Share with such a friend of the *Reputation* she hath lost.

If it hapneth that your *Friend* should fall from the State of *Innocence* after your *Kindness* was engaged to her,
you

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you may be slow in your belief in the beginning of the Discovery ; but as soon as you are convinced by a *Rational Evidence* , you must , without breaking too *roughly* , make a fair and quick *Retreat* from such a *Mistaken Acquaintance* ; else by moving too *slowly* from one that is so tainted, the Contagion may reach you so far as to give you part of the *Scandal* , though not of the *Guilt* . This Matter is so nice, that as you must not be too hasty to *joyn* in the *Censure* upon your *Friend* when she is *accused* , so you are not on the other side to *defend* her with too much warmth ; for if she should happen to deserve the Re-

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port of *Common Fame*, besides the Vexation that belongeth to such a mistake, you will draw an *ill appearance* upon your self, and it will be thought you pleaded for her not without some *consideration* of your self. The *Anger* which must be put on to vindicate the *Reputation* of an *injured Friend*, may incline the Company to suspect you would not be so zealous, if there was not a possibility that the Case might be your own: For this reason you are not to carry your *dearness* so far, as absolutely to lose your Sight where your Friend is concerned: Because *Malice* is too quick-sighted, it doth not follow, that *Friendship* must be
blind:

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blind: There is to be a *Mean* between those *Extreams*, else your Excuse of Good Nature may betray you into a very *ridiculous Figure*, and by degrees may be preferr'd to such Offices as you will not be proud of. Your *Ignorance* may lessen the *Guilt*, but will improve the *Jest* upon you, who shall be kindly solicitous to procure a Meeting, and innocently contribute to the *Ills* you would avoid; whilst the *Contriving Lovers*, when they are alone, shall make you the Subject of their *Mirth*, and perhaps (with respect to the Goddess of *Love* be it spoken) it is not the worst part of their *Entertainment*, at least it is the

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most lasting, to laugh at the *believing Friend*, who was so easily deluded.

Let the good Sense of your *Friends* be a chief Ingredient in your *Choice* of them ; else let your *Reputation* be never so clear, it may be clouded by their *Impertinence*. It is like our Houses being in the Power of a Drunken and Careless Neighbour ; only so much worse, as that there will be no *Insurance* here to make you amends, as there is in the Case of Fire.

To conclude this Paragraph ; If *Formality* is to be allowed in any Instance, it is to be put on to resist the Intrusion of such forward Women as shall press themselves
into

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into your *Friendship*, where, if admitted, they will be either a *Snare* or an *Incumbrance*.

CENSURE.

IT will come next to your Consideration, how you are to manage your *Censures*: in which both Care and Skill will be a good deal required, to distinguish is not only *natural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or to *condemn* as the Case requireth. The *Difficulty* is,

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to know where and when it is proper to proclaim the Sentence. An Aversion to what is Criminal, and a Contempt of what is ridiculous, are the inseparable Companions of Understanding and Virtue; but the letting them go farther than our own Thoughts, hath so much danger in it, that though it is neither possible nor fit to suppress them intirely, yet it is necessary they should be kept under great Restraints. An unlimited Liberty of this kind is little less than sending a Herald to proclaim War to the World, which is an angry Beast when so provoked: The Contest will be unequal, though you are never so much in the right; and if you begin

gin against such an Adversary, it will tear you in pieces, and with this Justification, That it is done in its own defence. You must therefore take heed of *Laughing*, except in Company that is very sure; it is throwing Snow-balls against Bullets; and it is the *disadvantage* of a Woman, that the Malice of the World will help the Brutality of those who will throw a *flowenly Untruth* upon her. You are for this Reason to suppress your *Impatience*; for Fools, (which besides that they are too strong a Party to be unnecessarily provoked) are, and of all other the most dangerous. In this Case, a *Block-head* in his *Rage* will return

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a *dull Jest*, which will lie heavy, though there is not a *Grain of Wit* in it. Others will do it with more Art, and you must not think your self secure because your *Reputation* may perhaps be out of reach of *Ill-will*; for if it findeth that part *guarded*, it will seek one which is more *exposed*; it flieth, like a corrupt Humour in the Body, to the *weakest Part*: If you have a *tender Side*, the World will be sure to find it, and to put the worst *Colour* on all you say or do, give an *Aggravation* to every thing that may lessen you, and a *spiteful turn* to every thing that might commend you. *Anger* laieth open those Defects which
Friend-

Friendship would not see, and *Civility* would be willing to forget. *Malice* needeth no such *Invitation* to encourage it, neither are any *Pains* more superfluous than those we take to be ill spoken of. If *Envy*, which never dyeth, and seldom sleepeth, is content sometimes to be in a *Slumber*, it is very unskilful to make a noise to awaken it: Besides, your *Wit* will be misapplied in it, if it is wholly directed to discern the *Faults* of others, when it is so necessary to be so often used to mend and prevent your own. The sending our Thoughts too much abroad, hath the same Effect, as when a *Family* never stayeth at home, Neglect and Dis-

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order naturally followeth ;
as it must do within our
selves, if we do not frequent-
ly turn our Eyes inwards, to
see what is amiss with us,
where it is a sign we have an
unwelcome Prospect, when we
do not care to *look* upon it,
but rather seek our *Consolati-*
ons in the *Faults* of those we
converse with. Avoid be-
ing the first in fixing a *hard*
Consure, but let it be confirm-
ed by the *general Voice*, be-
fore you give credit to it :
Neither are you then to give
Sentence like a *Magistrate*, or
as if you had a *special Autho-*
rity to bestow a *good* or *ill*
Name at your discretion. Do
not dwell too long upon a
weak Side, touch and go a-
way ;

way ; take pleasure to stay longer where you can commend, like Bees that fix only upon those Herbs out of which they may extract the Juice of which their Honey is composed. A *Virtue* stuck with *Bristles* is too rough for this Age ; it must be adorned with some *Flowers*, or else it will be unwillingly entertained ; so that even where it may be fit to strike, do it like a *Lady*, gently ; and assure your self, that where you take care to do it, you will wound others more, and hurt your self less, by *soft Strokes*, than by being *harsh* or *violent*. The Triumph of *Wit* is to make your good *Nature* subdue your *Censure* ; to be quick
in

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in *seeing Faults*, and slow in *exposing* them. You are to consider, that the invisible thing called a *Good Name*, is made up of the Breath of Numbers that speak well of you; so that if by a *disobliging Word* you silence the *weanest*, the *Gale* will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager pursuit of *empty Applause*, yet to be well thought of, and to be kindly used by the World, is like a *Glory* about a *Womans Head*; 'tis a *Perfume* she carrieth about with her, and leaveth where-ever she goeth; 'tis a *Charm* against *Ill-will*; *Malice* may empty her *Quiver*, but cannot wound; the

the Dirt will not stick, the Jest will not take : Without the consent of the World, a *Scandal* doth not go deep ; it is only a slight stroke upon the Party injured, and returneth with the greater force upon those that gave it.

VANITY and AFFECTATION.

I Must with more than ordinary *earnestness* give you Caution against *Vanity*, it being the Fault to which your Sex seemeth to be the most *inclined*, and since *Affectation* for the most part attendeth it, I do not know how to divide

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divide them : I will not call them *Twins* , because more properly *Vanity* is the *Mother*, and *Affectation* the *Darling Daughter* : *Vanity* is the Sin, and *Affectation* the Punishment ; the first may be called the Root of *Self-Love*, the other the *Fruit* ; *Vanity* is never at its full growth till it spreadeth into *Affectation*, and then it is compleat. Not to dwell any longer upon the definition of them, I will pass to the means and motives to avoid them : In order to it, you are to consider, that the World challengeth the right of distributing Esteem and Applause ; so that where any assume by their single *Authority*, to be their own *Carvers* ; it groweth

groweth angry, and never faileth to seek *Revenge*; and if we may measure a Fault by the greatness of the *Penalty*, there are few of a higher size than *Vanity*, as there is scarce a Punishment which can be heavier than that of being laughed at. *Vanity* maketh a Woman tainted with it, so top-ful of her self, that she spilleth it upon the *Company*; and because her own thoughts are intirely employed in *Self-Contemplation*; she endeavoureth, by a cruel Mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her Ladiship, forgetting that she is not of half that *Importance* to the World, that she

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she is to her self, so mistaken she is in her Value, by being her own Appraiser; she will fetch such a Compass in Discourse to bring in her beloved *Self*, and rather than fail, her fine Petty-Coat, that there can hardly be a better Scene than such a Tryal of ridiculous Ingenuity: It is a Pleasure to see her Angle for *Commendation*, and rise so dissatisfied with the Ill-bred *Company*, if they will not bite. To observe her throwing her *Eyes* about to fetch in Prisoners, and go about Cruizing like a Privateer, and so out of Countenance, if she return without *Booty*, is no ill piece of Comedy: She is so eager to draw respect, that she always mis-
seth

feth it, yet thinketh it so much
 her due, that when she fail-
 eth she groweth *waspish*, not
 considering, that it is impos-
 sible to commit a Rape upon
 the will. That it must be
 fairly gained, and will not be
 taken by *Storm*; and that in
 this Case, the Tax ever ri-
 seth highest by a *Benevolence*.
 If the World instead of ad-
 miring her *Imaginary Excel-
 lencies*, taketh the Liberty to
 laugh at them, she appealeth
 from it to her self, for whom
 she giveth *Sentence*, and pro-
 claimeth it in all *Companies*:
 On the other side, if encoura-
 ged by a *Civil Word*, she is so
 obliging, that she will give
 thanks for being laughed at in
 good Language: She taketh
 a Com-

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a *Complement* for a Demonstration, and setteth it up as an *Evidence*, even against her *Looking-Glass*; but the good *Lady* being all this while in a most profound *Ignorance* of her self, forgetteth that Men would not let her talk upon them, and throw so many *senseless words* at their heads, if they did not intend to put her Person to Fine and Ransome for her *Impertinences*. Good words of any other *Lady*, are so many Stones thrown at her, she can by no means bear them, they make her so uneasy, that she cannot keep her *Seat*; but up she riseth, and goeth home half burst with *Anger* and *Strait-Lacing*; if by great chance she saith
any.

any thing that hath sence in it, she expecteth such an Excessive rate of *Commendations*, that to her thinking the Company ever riseth in her Debt; she looketh upon *Rules* as things made for the common People, and not for Persons of her *Rank*; and this Opinion sometimes provokes her to Extend her Prerogative to the dispensing with the *Commandments*: If by great *Fortune* she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a *scurvy* thing of it; her bragging of her *Vertue*, looketh as if it cost her so much pains to get the better of her Self, that the *Inferences* are very

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very ridiculous. Her good *Humour* is generally applied to the laughing at good *Sence*. It would do one good to see how heartily she despiseth any thing that is fit for her to do. The greatest part of her *Fancy* is laid out in chusing her *Gown*, as her *Discretion* is chiefly imploy'd in not paying for it. She is faithful to the *Fashion*, to which not only her *Opinion*, but her *Senses* are wholly resigned; so obsequious she is to it, that she would be ready to be reconciled even to *Vertue* with all its *Faults*, if she had her Dancing-Master's Word that it was practis'd at Court,

To a Woman so compos'd,
when *Affectation* commeth in
to

to improve her *Character*, it is then raised to the highest *Perfection*. She first setteth up for a *Fine thing*, and for that Reason will distinguish her self, right or wrong, in every thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more *sifted* than ordinary, that she hath no *common Earth* about her: To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a Language of her own, since *ordinary English* is too coarse for her. The *Looking-glass* in the Morning dictateth to her all the *Motions* of the Day, which by how much
the

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the more *studied*, are so much
the more *mistaken*. She com-
eth into a Room as if her
Limbs were set on with ill-
made Screws, which maketh
the Company fear the pretty
thing should leave some of
its *artificial Person* upon the
Floor. She doth not like
her self as *God Almighty* made
her, but will have some of
her own *Workmanship*; which
is so far from making her a
better thing than a *Woman*,
that it turneth her into a
worse Creature than a *Mon-
key*. She falleth out with
Nature, against which she ma-
keth War without admitting
of a *Truce*, those Moments ex-
cepted in which her *Gallant*
may reconcile her to it, when
she

she hath a mind to be *soft*
 and *languishing*. There is
 something so unnatural in
 that *affected Easiness*, that her
Frowns could not be by ma-
 ny degrees so forbidding.
 When she would appear un-
 reasonably *humble*, one may
 see she is so excessively *proud*,
 that there is no enduring it.
 There is such an *impertinent*
Smile, such a *satisfied Simper*,
 when she faintly disowneth
 some fulsome Commendation a
 Man hapneth to bestow upon
 her against his Conscience,
 that her *Thanks* for it are
 more visible under such a
 thin *Disguise*, than they could
 be if she should *print* them.
 If a *handsomer Woman* taketh
 any liberty of *Dressing* out
 of

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of the ordinary Rules, the mistaken Lady followeth, without distinguishing the *unequal Pattern*, and maketh her self *uglier* by an Example misplaced ; either forgetting the Privilege of *good Looks* in *another*, or presuming, without sufficient reason, upon *her own*. Her *Discourse* is a *senseless Chime* of empty Words, a heap of *Complements* so equally applied to differing *Persons*, that they are neither valued nor believ'd. Her *Eyes* keep pace with her *Tongue*, and are therefore always in *motion* ; one may discern that they generally incline to the *compassionate* side, and that, notwithstanding her pretence to *Vertue*, she is gentle to distressed

stressed Lovers, and *Ladies*
 that are *merciful*. She will
 repeat the tender part of a
Play so feelingly, that the
 Company may guess, without
 Injustice, she was not altoge-
 ther a *disinterested Spectator*.
 She thinketh that *Paint* and
Sin are concealed by rail-
 ing at them; upon the latter
 she is less hard, and being
 divided between the two op-
 posite Prides of her *Beauty*
 and her *Vertue*, she is often
 tempted to give broad Hints
 that some body is dying for
 her; and of the two she is
 less unwilling to let the
 World think she may be
 sometimes profan'd, than that
 she is never worshipped. Ve-
 ry great *Beauty* may perhaps

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so dazle for a time, that Men may not so clearly see the *Deformity* of those *Affections*: But when the *Brightness* goeth off, and that the *Lover's Eyes* are by that means set at liberty to see things as they are, he will naturally return to his lost Senses, and recover the Mistake into which the Lady's good Looks had at first engaged him; and being once undeceived, ceaseth to worship that as a *Goddess*, which he seeth is only an *artificial Shrine*, moved by *Wheels* and *Springs* to delude him. Such Women please only like the first Opening of a Scene, that hath nothing to recommend it but the being *New*: They may be compared to *Flies*,
that

that have pretty shining *Wings* for two or three hot Months, but the first cold Weather maketh an end of them; so the *latter Season* of these *fluttering Creatures* is dismal: From their nearest Friends they receive a very faint Respect; from the rest of the World, the utmost degree of Contempt.

Let this *Picture* supply the place of any other *Rules* which might be given to prevent your *resemblance* to it. The *Deformity* of it, well considered, is *Instruction* enough, from the very same reason, that the sight of a *Drunkard* is a better *Sermon* against that *Vice*, than the best that was ever preach'd upon that *Subject*. H 2 PRIDE.

P R I D E.

AFTER having said this against *Vanity*, I do not intend to apply the same *Censure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one kind of it is as much a *Vertue*, as the other is a *Vice*: But we are naturally so apt to chuse the *worst*, that it is become dangerous to commend the *best* side of it. A Woman is not to be proud of her fine Gown; nor when she hath less Wit than her Neighbours, to comfort her self that

that she hath more Lace. Some Ladies put so much weight upon *Ornaments*, that if one could see into their Hearts, it would be found, that even the Thoughts of *Death* are made less heavy to them by the Contemplation of their being *laid out* in *State*, and *honourably attended* to the *Grave*. One may come a good deal short of such an *Extream*, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon things which ought to be used with more indifference. A Lady must not appear solicitous to ingross *Respect* to her self, but be content with a reasonable *Distribution*, and allow it to others, that she

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may have it returned to her. She is not to be troublefomly nice, nor distinguish her self by being too delicate, as if ordinary things were too coarse for her; this is an unmannerly and offensive Pride, and where it is practised, deserveth to be mortified, of which it seldom faileth. She is not to lean too much upon her Quality, much less to despise those who are below it. Some make *Quality* an Idol, and then their *Reason* must fall down and worship it; they would have the World think, that no amends can ever be made for the want of a great Title, or ancient Coat of Arms: They imagine, that with these Advantages they stand

stand upon the *higher Ground*, which maketh them look down upon *Merit* and *Vertue*, as things inferior to them. This Mistake is not only *senceless*, but *criminal* too, in putting a greater Price upon that which is a piece of good Luck, than upon things which are valuable in themselves. Laughing is not enough for such a Folly; it must be severely whipped, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be angry, and by that to have our Judgment corrupted in these Cases; but they are to be resisted, and the utmost that is to be allowed, is, when those of a new Edition will for-

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forget themselves, so as either to brag of their *weak side*, or to endeavour to hide their *Meanness* by their *Insolence*; to cure them by a little *seasonable Raillery*, a little *Sharpness* well placed, without dwelling too long upon it. These and many other kinds of *Pride* are to be avoided. That which is to be recommended to you, is, an *Emulation* to raise your self to a *Character*, by which you may be distinguished, an *Eagerness* for precedence in *Vertue*, and all such other things as may gain you a greater share in the good Opinion of the World. *Esteem to Vertue* is like a *cherishing Air* to *Plants* and *Flowers*, which maketh

maketh them blow and prosper; and for that reason it may be allowed to be in some degree the *Cause* as well as the *Reward* of it. That *Pride* which leadeth to a good *End*, cannot be a *Vice*, since it is the beginning of a *Vertue*; and to be pleased with just *Applause*, is so far from being a *Fault*, that it would be an *ill Symptom* in a Woman, who should not place the greatest part of her *Satisfaction* in it. *Humility* is no doubt a great *Vertue*; but it ceaseth to be so, when it is afraid to scorn an *ill thing*. Against *Vice* and *Folly* it is becoming your *Sex* to be *haughty*; but you must not carry the *Contempt* of things to *Arrogance* towards
Persons

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Persons, and it must be done with fitting *Distinctions*; else it may be *Inconvenient* by being unseasonable. A *Pride* that raiseth a little *Anger* to be out-done in any thing that is good, will have so good an *Effect*, that it is very hard to allow it to be a Fault. It is no easie matter to carry even between these differing kinds so described; but remember, that it is safer for a *Woman* to be thought too proud, than too familiar.

DIVER-

DIVERSIONS.

THE last thing I shall recommend to you, is a wise and safe method of using *Diversions*; to be too eager in the pursuit of pleasure whilst you are *Young*, is dangerous; to catch at it in riper *Years*, is grasping a shadow that will not be held; besides, that by being less natural it groweth to be indecent; *Diversions* are the most properly to be applied, to ease and relieve those who are *Oppressed*, by being too much *Im-
ployed*; those that are *Idle*
have

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have no need of them, and yet they above all others give themselves up to them. To unbend our *Thoughts*, when they are too much stretched by our Cares, is not more natural than it is necessary, but to turn our whole Life into a *Holy-day*, is not only ridiculous, but destroyeth pleasure instead of *promoting* it; the *Mind* like the *Body* is tired by being always in one Posture, too serious breaketh it, and too diverting looseneth it: It is *Variety* that giveth the Relish, so that *Diversions* too frequently reaped, grow first to be indifferent, and at last tedious; whilst they are well chosen and well timed, they are never to be blamed; but
when

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when they are used to an Excess, though very *Innocent* at first, they often grow to be *Criminal*, and never fail to be *Impertinent* : Some Ladies are bespoken for Merry Meetings, as *Bessus* was for Duels ; they are ingaged in a Circle of *Idleness*, where they turn round for the whole Year, without the *Interruption* of a serious hour ; they know all the Players Names, & are *Intimately* acquainted with all the Booths in *Bartholomew Fair* ; no Souldier is more *Obedient* to the sound of his Captain's *Trumpet*, than they are to that which summoneth them, either to a *Puppet-Play* or a *Monster* ; the Spring that bringeth out *Flies*, and *Fools* maketh them
Inhabitants

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Inhabitants in *Hide-Park*; in the Winter they are an Incumbrance to the *Play-House*, and the Ballast of the *Drawing-Room*; the Streets all this while are so weary of these daily Faces, that Mens Eyes are over-laid with them; the sight is glutted with fine things as the *Stomach* with sweet ones; and when a fair *Lady* will give too much of her self to the *World*, she groweth luscious, and oppresseth instead of pleasing.

These *Jolly Ladies* do so continually seek *Diversiōn*, that in a little time they grow into a *Feast*, yet are unwilling to remember, that if they were seldomer seen they would not be so often laughed at; besides,

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besides, they make themselves *Cheap*, than which there cannot be an *unkinder word* bestowed upon your Sex. To play sometimes, to entertain *Company*, or to divert your self, is not to be disallowed, but to do it so often as to be called a *Gamester*, is to be avoided, next to the things that are most *Criminal*. It hath Consequences of *several kinds* not to be indured; it will ingage you into a habit of *Idleness* and *ill hours*, draw you into ill mixed *Company*, make you neglect your *Civilities* abroad, and your *business* at home, and impose into your *Acquaintance* such as will do you no Credit. To deep *Play* there will be yet greater *Objections*; it will give

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give *Occasion* to the *World* to ask *spiteful Questions*, how you dare venture to *lose*, and what means you have to pay such great *sums*. If you pay *exactly*, it will be enquired from whence the *money* cometh ; if you owe, and especially to a *Man*, you must be so very *Civil* to him for his forbearance, that it layeth a ground of having it farther improved if the *Gentleman* is so disposed, who will be thought no unfair *Creditor*, if where the *Estate* faileth he seizeth upon the *Person* ; besides, if a *Lady* could see her own *Face* upon an *ill Game*, at a deep *Stake*, she would certainly forswear any thing that

DANCING.

that could put her looks under such a *Disadvantage*.

DANCING.

TO *Dance* sometimes will not be imputed to you as a fault, but remember that the end of your *Learning* it, was, that you might know the better how to move *gracefully*; it is only an *advantage* so far; when it goeth beyond it, one may call it *excelling* in a Mistake, which is no very great Commendation: It is better for a *Woman* never to *Dance*, because she hath no skill in it, than to do it too often,

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often, because she doth it well; the easiest as well as the safest Method of doing it, is in private Companies, as amongst particular Friends, and then carelessly, like a *Diversion*, rather than with Solemnity, as if it was business, or had any thing in it to deserve a Months preparation by serious Conference with a *Dancing-Master*.

Much more might be said to all these heads, and many more might be added to them; but I must restrain my thoughts, which are full of my Dear Child, and would overflow into a Volume, which would not be fit for a New-Years-Gift. I will conclude with my warmest Wishes for
all

all that is good to you, that you may live so as to be an Ornament to your Family, and a Pattern to your Sex, that you may be blessed with a Husband that may value, and with Children that may inherit your Vertue; that you may shine in the World by a true Light, and silence Envy by deserving to be esteemed, that Wit and Vertue may both conspire to make you a great Figure; when they are separated, the first is so empty, and the other so faint, that they scarce have right to be commended: May they therefore meet and never part; let them be your Guardian Angels, and be sure never to stray out of the distance of
 their

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their joint-protection: May
you so raise your Character,
that you may help to make
the next Age a better thing,
and leave Posterity in your
Debt for the advantage it
shall receive by your Exam-
ple: Let me conjure you, My
Dearest, to comply with this
kind Ambition of a Father,
whose thoughts are so engaged
in your behalf, that he rec-
koneth your Happiness to be
the greatest part of his own.

And the first is to copy
and the other to faint
they leave but a little to
be done.

commended: and the
fore mentioned never fails
them be more than
gets, and be the more
ways out of the midst of
their

FINIS

